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IO is one syllable in pioche, chariot, fiote, etc.

IA is one syllable in liard, diable, fiacre, etc. IA is two syllables in criard, pliage, etc.

IAI is one syllable in biais, niais, liaison, etc. It is two syllables in crait, priait, etc.

II. *Combination with ou (o) as first member.*

OUE is one syllable in couard, pouah, bivouac, gouache, etc.

OUA is one syllable in fouet, couenne, ouest, etc. It is two syllables in trouver, etc.

OUI is one syllable in ouais, douai-rière, souhait, etc.

OUI is one syllable in Louis, fouine, oufr, etc. It is two syllables in drouineur, etc.

OUEU is one syllable in joueuse, boueux, amadoueur, etc.

III. *Combinations with u as first member.*

UA is one syllable in nuage, suave, etc. It is two syllables in bruant, etc.

UE is one syllable in duel, muet, écuelle, duègne, tuer, etc. It is two syllables in gruer, etc.

UI is one syllable in luire, fuir, suicide, juif, ruine, etc. It is two syllables in bruire, druide, pluie, etc.

UEU is one syllable in sueur, lueur, luxueux, etc.

UAU is two syllables in gruau, etc.

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TWO OLD ENGLISH FRAGMENTS.

THE two Old English fragments here printed are taken from MS. Addit. 34652 (British Museum), a volume containing a miscellaneous collection of Manuscript and printed scraps in various languages. The two leaves containing the Old English fragments now form folios 2 and 3 of the volume; they are entirely independent of one another, and are evidently derived from two different MSS. The handwriting in both cases is that of the eleventh century. In the following reproduction the MS. has been followed exactly, except that the

words have been separated and the contractions expanded and indicated by italics.

GENEALOGY OF THE WEST SAXON KINGS.

The heading shows that this fragment must once have belonged to Bishop Thomas Tanner (1674-1735). The West Saxon genealogy which it contains is found in four other manuscripts: 1. prefixed to the Parker MS. of the *Chronicle* (=P). It is printed in Thorpe, p. 1, Earle, p. 2, Plummer, p. 2. 2. In the Cottonian MS. Tiberius A. 3 (=T). This version, which possibly originally belonged to MS. Tiberius A. 3 (cf. Earle, p. xxiv), is printed in Thorpe p. 232. 3. MS. Kk. 3. 18, Cambridge University Library (=Ca), printed by Miller, *Old English Version of Bede's Ecclesiastical History*, p. 486. 4. MS. Addit. 23211, British Museum (=S), printed in Sweet's *Oldest English Texts*, p. 179. This version, which is important both on account of its age and the independence of its readings, is unfortunately a fragment, containing only the last portion. In his edition of *Bede*, Wheloc, p. 5, gives the text of the genealogy from Ca with a few variants from MSS. which he calls B and C: B is identical with the Parker MS. of the *Chronicle*, whilst C is probably the Cotton MS. Otho B. xi (cf. Miller p. lvi), most of which was burnt in the fire of 1731. That Wheloc's C¹ cannot have been MS. Tib. A. 3, I shall endeavour to show below.

[fol. 2] þy² geare þe wæs agan fram cristes
acennednesse feower hund wintra . 7
feower 7 hundnygenti . wintra . þa
cerdic 7 cinric his sunu cuomon up æt
5 cerdices oran mid fif scyfum . 7 se
cerdic wæs elesing . elesa . esling .
esla . gewising . gewis . wiging . wig .
freawining . freawine . friþugaring .
friþugar . bronding . brond . bældæg-
10 ing . bældæg . wodenig . Ond þæs
ymb syx gear þæs þe hy up cuomon
geodon westseaxna rice 7 þ¹ wærun

¹ I shall refer to this version as C. The version from MS. Addit. 34652, which is here printed for the first time, I shall speak of as A.

² At the top of the page is written, as a heading, in a hand of the early eighteenth century: *Ex Bibliotheca Cl. T. Tanner, Chronic. Saxon, p. 15*. The reference is to Gibson's *Chronicon Saxonicum*, Oxford, 1692.

þa ærestan cyningas þe³ wessexna
 lond on wealum geodon 7 he hæfde þ
 15 rice syx⁴ gear . 7 þa he gefor . þa feng
 his sunu cynric to þam rice 7 heold
 seofan⁵ winter . þa he gefor þa feng
 ceol(win)⁶ to þam rice . 7 heol⁷ seofan⁸
 gear . þa he gefor þa feng ceol to þam
 20 rice . 7 heold syx gear . þa he gefor
 þa feng ceolwulf to his broþor 7 he
 ricsode seofantyne⁹ gear 7 hiora cyn
 gæð to cerdice . þa feng cynegils¹⁰
 ceolwulfes broþor sunu to rice 7 ric-
 25 sode an 7 ðritt¹¹ wintra¹¹ . 7 he onfeng
 ærest fulwihte wessexna cyninga . 7
 þa feng cenwalh to 7 heold an 7 ðritt¹¹
 wintra . 7 se cenwald¹² wæs cynegilses
 sunu 7 þa heold seaxburh his cwen an
 30 gear þ rice æfter him . þa feng æscwine
 to rice þæs cynn gæð to cerdice 7
 heold¹³ twa gear . þa feng centwine to
 wessexna rice cynegilsing 7 ricsode
 seofan¹⁴ gear . þa feng ceadwalla to
 35 þam rice þæs cyn gæð to cerdice 7
 heold twa¹⁵ gear . þa feng Ine
 to wessexna rice þæs cyn gæð to cerdice
 7 heold syx 7 ðritt¹⁶ wintra . þa feng
 [fol. 21] æðelheard to þæs cyn gæð to cerdice
 40 7 heold . feowertyne winter . þa feng

3 þe, the e over the line.

4 So MS., for sixtyne, as in *P*, *T*, and *Ca*.

5 So the MS. *P* has *seventeen*, which is also wrong. The correct number is *twenty-six*, as in *T* and *C*, or *twenty-seven*, as in *Ca*. Cf. the entry in the Chronicle for the year 534, where MSS. *P* and *Laud* give *twenty-six*, and the other MSS. *twenty-seven*. Cynric reigned from 534 to 560.

6 MS. *ceol*; the *win* has been added by a hand of the sixteenth or seventeenth century. The name should be *Ceawolin* (*Craulin*). The words *þa he gefor þa feng ceol* (*win*) to *þam rice*. 7 *heol seofan gear* are wanting in *P*.

7 So the MS. for *heold*.

8 So also *Ca*. MS. *T* has *seventeen*. Both numbers are wrong, as *Ceawlin* reigned from 560 to 591.

9 *seofan*-, the *a* is altered from *æ*.

10 *cynegils*, the *s* is altered from *w*.

11 *wintra*, the *t* is added above the line. 12 So the MS.

13 *heold*, the *d* is added above the line.

14 So also *P*. *T* and *Ca* have *nine*. The later seems correct, as Centwine reigned from 676 to 685, though Florence of Worcester states that 'viii^o anno regni decessit.'

15 It should be *three*, as in *P*, *T*, and *Ca*. Ceadwalla reigned from 685 to 688.

16 It should be *thirty-seven* as in *P*, *T*, *C*. Cf. the entry in the Chronicle for 688. *Ca* has *thirty-two*.

cupred to þæs cyn gæð to cerdice 7
 heold seofantyne gear . þa feng sige-
 byrht to þæs cyn gæð to cerdice 7
 heold an gear . þa feng cynewulf to
 45 rice þæs cyn gæð to cerdice 7 heold
 7¹⁷ an 7 ðrytti wintra . þa feng beorht-
 ric to rice þæs cyn gæð to cerdice 7
 heold syxtyne gear . þa feng ecbyrht
 to þam rice 7 heold seofen 7 ðrytti
 50 wintra 7 . seofen monað . 7 þa feng
 æpelwulf to his sunu¹⁸ 7 heold nigen-
 teoðe healf gear. Se æpelwulf wæs
 ecbyrhting . ecbyrht . eallmunding .
 ealhmund . eafing . eafa eopping .
 55 eoppa ingylding . ingyld cenreding . 7
 ine¹⁹ cenreding . 7 cuþburhg cenred-
 ing . 7 cwenburhg cenreding . cenred .
 ceolwaling . ceolwald . cuþwulfing²⁰ .
 cuðwulf . cuþwining . cuþwine . cel-
 60 ming . celm . cynricing . cynric . cer-
 diccing. Ond þa feng æðelbald his
 sunu to rice 7 heold fif ger . þa feng
 æpelbyrht his broður to 7 heold . fif
 ger . þa feng æpered to heora broþor
 65 to rice . 7 heold . fif ger . þa feng
 ælfred hiora broþor to rice . 7 þa wæs
 agan his ylde²¹ twa 7 twenti wintra . 7
 ðreo hund 7 syx 7 hundnigentig wintra
 þæs to his cyn ærest westseaxna lond .
 on wealum geodon.

That no one of the existing versions can be derived from any one of the others is shown by the fact that each contains omissions or errors not found in the others: for example,²² the omission of *Ceawlin*'s reign in *P*, of *Ine*, *Cuþburg*, and *Cwenburg* in *S* (cf. l. 57), the omission of *Esla* and the incorrect duration of *Ine*'s reign in *Ca*, the wrong number, 493 (cf. l. 1) in *T* and *C*, the different ending in *T*, etc.

Of the six versions *A*, *P*, on the one hand, and *T*, *Ca*, on the other, appear to form two distinct groups. The version *C*, for which we have really only the scanty variants given by *Wheloc*, obviously belongs to the same group

17 *heold 7 an*, so MS.

18 After *sunu a* to has been erased.

19 *7 ine* has been added on the margin.

20 *cuþwulfing*, the *w* is altered from *f*.

21 Between *ylde* and *twa* is an erasure of about two letters.

22 In the case of *A* this is evident from the notes given under the text.

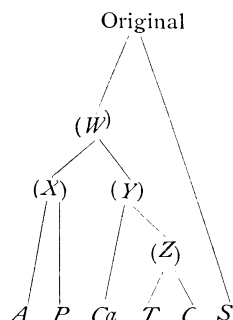
as *T*, *Ca*, whilst *S* represents an independent version.

Cf. 1. *þy geare þe wæs agan A, P, Ða wæs agangen T, Ca* —15. *he gefor A, P, gefor he and T, Ca.* —17. *gefor A, wanting in P, forðferde T, Ca.* —34. *A, P give seven years, T, Ca nine years* as the duration of Centwine's reign. —60. *Cynric Cerdicing A, P, Cinric Creoding, Creoda Cerdicing T, Ca (and also S).* —64. *heora A, P, his Ca (as also S, wanting in T).*

The mistake in the duration of Cynric's reign in *A, P* may, perhaps, be regarded as pointing to the conclusion that these two are derived from a common original (*X*), in which the number was *scofontyne*, the *tyne* having been dropped by the somewhat careless scribe of *A*, as in line 15. The omission of *Ceawlin* in *P* may also, perhaps, be explained by assuming that in *X* the name had already been miswritten *Ceol* (as in *A*) and that the scribe of *P*, supposing the repetition of the name *Ceol* to be an error, purposely left out the first. On the duration of Centwine's reign, see the note to the text; and on the omission of the name *Creoda*, line 60, in *A, P*, see below. That *T, Ca* form a narrower group and are derived from a common original (*Y*), is shown by the reading *gefor he and* (l. 15-16), and by the *forðferde* (l. 17) in *T, Ca*. The formula in the original was doubtless in both cases *he gefor*.

So far as one can judge from Wheloc's very meagre variants, *C* also belonged to this group, and appears to be most nearly related to *T*. They both give 493 as the date of Cerdic's coming, and twenty six years as the duration of Cynric's reign, and in line 15 they both read *winter* as against *gear* in *A, P, Ca*. But that *C* cannot have been identical with *T* is proved by the reading *gear* (l. 42) in *C*, which is wanting in *T*. *C* also gives the duration of Æthelbald's reign as *one* year, where *T* has the correct *five*. The different ending, too, in *T*, carried down to the reign of Edward the martyr, could scarcely have been passed over without remark by Wheloc. *S* seems to be quite an independent version: with its *Ceaulning*, *Ceaulin* it stands apart from the rest, which all have *Celming*. *Celm*. This latter is evidently corrupted from *Celining*, *Celin*, and represents the Northumbrian form of the name;

cf. *Beda*, lib. ii, cap. 5: "secundus Caelin rex Occidentalium saxonum, qui lingua eorum Ceaulin vocatur."²³ We thus arrive at the grouping



But the reconstruction of the archetype from which all the extant versions of the genealogy are derived, and which, in its turn, was based upon older written lists, I must leave to the historians. I hope, too, that ere long they will throw light upon the problem as to whether the name *Cresda* had already been inserted in the archetype between those of *Cerdic* and of his son *Cynric*,²⁴ and as to how it came to be thus inserted. If, as seems very possible, the archetype already contained the name,²⁵ the scribe of *X*, noticing the discrepancy (for it is twice stated in the genealogy that *Cynric* is *Cerdic*'s son), must have purposely omitted it, and this would be a further proof of the close relationship between *A* and *P*.

It may be pointed out, in conclusion, that *Eabing*, *Eaba* (cf. l. 54) in *Ca* and *S*, with the medial *b* preserved, shows that the list of names had not been merely handed down by oral tradition, but had, in part at least, been committed to writing as early as the eighth

²³ This is reproduced by Florence of Worcester in the annal for 827: 'secundus Celin,' etc. In the Old Engl. translation of *Beda*, these words are rendered simply by: 'Se æftera wæs Ceawlin haten Westseaxna cyning.'

²⁴ That a *Creoda* between *Cerdic* and *Cynric* has no historical justification it is scarcely necessary to point out. But that the name must have appeared in that position in early lists is shown by the genealogy in the *Chronicle* (A. D. 855), where three out of the five MSS. have *Creoda*. The name is also found in the genealogy in *Asser* (cf. *Petrie, Monumenta Hist. Brit.*, p. 468) and in *Florence of Worcester* (A. D. 849), etc.

²⁵ If it did not, the grouping above proposed would need some modification.

century, probably before A. D. 750 (cf. Sievers, *Anglia* xiii, p. 15 and Paul und Braune's *Beitr.* xi, 542).

II

This is printed line for line as in the MS., in which a part of each line has been cut off. The source of the first eight lines I have not

been able to determine.²⁶ The remainder is taken from the first chapter of the Second Book of Isidor's *De ecclesiasticis officiis*, the Latin original alternating with an OE. translation. The missing Latin portions I have added (enclosed in square brackets) in italics from Migne's *Patrologia*, vol. 88, p. 777.

fol. 3. LXI .
 nan ne gebidað hi heofond rice. Se drun
 ð naðer ne fæder ne moder . ne freond ne
 scead betwyx gode 7 yfele . ne he fyr ne a
 odes ogan. Swa byð þa swicolan broðra 7 þa
 hogiað godes ciran ne hi ne toscryiað god
 e ondrædað þ swurd þisses andweardan lifes
 lle fyr . þonne se man druncen byð ne
 lice²⁷ begyman naþer ne his gepances . ne

. LXI . DE CLERICIS.

[*Itaque omnes qui in*] ecclesiasti²⁸ ministerii gradibus ordinati
 [*sunt, generaliter*] clerici nominantur. Cleros autem uel cleri
 [*cos hinc appellā*]tos doctores nostri dicunt . quia mathias sor
 [*te electus est, q*]uem primum per apostolos legimus ordinatum.
 [*Sic et omnes quos i*]llis temporibus ecclesiarum principes ordi
 [*nabant, sorte eli*]gebant. Nam cleros . sors interpretatur
 [*unde et hæredita*]s . grece cleronomia apellatur . et heres
 [*cleronomos . Proi*]nde ergo clericos uocari aiunt . eo quod in
 [*sortem hæreditatis*] domini dicuntur²⁹ uel pro eo quod ipse dominus sors eorum
 [*sit . sicut de eis s*]criptum est loquente domino ; Ego hereditas eorum
 [*Unde oportet u*]t qui deum hereditate possident . absque ullo
 [*impedimento sæculi deo se*]ruire studeant . et pauperes spiritu esse con³⁰
 [*tendant ut congrue illud Psalmistæ dicere possint,*
 '*Dominus pars hæreditatis meæ*'] .

(fol. 3^b)

hlote gecorene. Cleros on grecisc getac
 glisc . þanan yrfewardnysse on grecisc c
 7 se yrfeward hatte cleronmuis. Forþi
 grecisc clericos hatað . þ is on englisc hlyte
 synt getalede 7 genemde to drihtne
 þ heora dryhten sy heora gehlott . e
 ten is be drihtne sprecendum . Ic eom c³¹
 ra yrfewardnysse forþi gerist þ ða
 to yrfewardnysse þ hi hogian þ hi go
 woroldhremminge . 7 habban þurh ead³²
 fena gast þ hi rihtlice magon cweþan
 sceope . Drihten is dæl minre yrfeward
 His igitur lege patrum cauetur. REGV
 ut a uulgari uita reclusi³³ . a mundi uolu[*ptatibus sese abstine*]

²⁶ My friend, Mr. H. Bradley, points out to me that the passage clearly refers to I Cor. vi, 10.

²⁷ The letter before *lice* seems to be *n*.

²⁸ So MS. Migne has *ecclesiastici*.

²⁹ Migne has *dentur* instead of *dicuntur*.

³⁰ The page ends with *con*.

³¹ After *c* part of a low letter (*w*?) is still visible.

³² *ead*, only part of the *d* left.

³³ Migne *seclusi*.

ant . nec spectaculis nec pompis intersi[ut . convivia pub]
lica fugiant . priuata non tantum pudi[ca, sed et sobria]
colant . Vsuris nequaquam incumbant [neque turpium]
occupationes lucrorum fraudisque³⁴ cuiusq[uiam studium appellant,]
Amorem pecunie . quasi materiam cunct[orum criminum fugi]
ant . Secularia officia . negotiaque abician[t, honorum gradus]
per ambitionem non subeant . Pro beneficiis [medicinæ dei mu]
nera³⁵ non accipiant . Dolos et coniuration[es caveant etc.].

I may, perhaps, be allowed to append here an attempted reconstruction of the OE. text, which I offer with all diffidence. The conjectural portions are underlined.

(a)

þa druncenan, ne gebidað hi heofona rice.
Se druncena ne oncnæwð naðer ne fæder ne
moder ne freond, ne he ne wat³⁶ gescead be-
twyð gode 7 yfele, ne he fyr ne adraet ne swurd
ne godes ogan. Swa byð³⁷ þa swicolan broðra
7 þa synfullan þe forhogiað godes circan; ne
he ne toscryiað god 7 yfel, ne hi ne ondrædað
þ swurd þisses andweardan lifes ne þ grimme
hellefyr. þonnes man druncen byð, ne mæg
he gedafenlice begyman naþer ne his gefances

CHAUCER AND THE ROMAN DE CARITÉ.

To the famous lines (*C. T., Prol., 496 ff.*):

This noble ensample to his sheep he yaf,
That first he wroghte and afterward be taughte;
Out of the gospel he tho wordes caughte;
And this figure he added eek ther-to,
That, if gold ruste, what shal yren do?
For if a preest be foul, on whom we truste,
No wonder is a lewed man to ruste;
And shame it is, if a preest take keep,
A shitten shepherde and a clene sheep,

a very striking parallel occurs in the *Roman de Carité* by the Renclus de Moillens (end of the twelfth century), in the course of a long exhortation to parish priests:

Prestre, tu dois issi bien faire
Ke selonc le tien esemplaire
Puis le gens se vie portraire.
Prestre, tu dois faire et puis dire.
(st. 58, p. 32, ed. van Hamel.)
Se ors enrunge, queus ert fers?
(st. 62, p. 34.)
Quel merveille est, se merveille ai

³⁴ *fraudis*, the *r* added over the line.

³⁵ Only the upper part of *nera* is left.

³⁶ Or *can*.

³⁷ So MS. for *beaþ*.

ne his dæda. . . . hlote gecorene. Cleros
on grecisc getacnað gehlot on englisc, þanan
yrfeweardnysse, on grecisc cleronomia hatte,
7 se yrfeward hatte cleronomius. Forþi þonne
hi hi on grecisc clericos hatað, þ is on englisc
hlyteras,³⁸ þ hi synt getalede 7 genemde to
drihtnes gehlote,³⁹ oððe þ heora dryhten sy
heora gehlott ealswa awriten is be drihtne
sprecendum. "Ic eom," cwæð he, "heora
yrfeweardnysse." Forþi gerist þ ða þe god
habbað to yrfeweardnysse, þ hi hogian þ hi
gode þeowian butan⁴⁰ woroldhremminge, 7
habban þurh eadmodnysse þearfena gast, þ hi
rihtlice magon cweþan mid þam sealm scope,
"Drihten is dæl minre yrfeweardnysse."

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De fol pastour, de sage oeilie?
Chele est nete, chil se soeille.

(st. 71, p. 38.)

Chaucer and the Old French, it will be seen, have the three remarks in the same order. That Chaucer knew the *Roman de Carité* is not impossible, but more probably both drew from a common source. The origin of the proverb about the rusting of gold was perhaps *Lamentations*, iv, 1, as interpreted in Gregory's *Pastorel Care*:

Qua autem mente animarum praesul honore
pastorali inter caeteros utitur, si in terrenis
negotiis quae reprehendere in aliis debuit, et
ipse versatur? Quod videlicet ex ira justae
retributionis per prophetam Dominus minatur,
dicens: *Et erit sicut populus, sic sacerdos*
(Oseae iv, 9). Sacerdos quippe est ut populus,
quando ea agit qui spirituali officio fungitur,
quae illi nimirum faciunt qui adhuc de studiis

³⁸ Cf. *tanklytere*. I feel that *hlyteras* is not very satisfactory, moreover, there is room for a longer word.

³⁹ There is not space enough for an *yrfeweardnysse* corresponding to the Latin *haereditatis*. Cf. also the variant reading in Migne: *in sortem Domino dentur*.

⁴⁰ There is scarcely room for any word translating *ullo*.